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tion. In each section there was active debate over both the slavery question and the constitutional right of secession. As the author points out, each section under radical leadership became guilty of aggression. On account of this culpable course of conduct the country drifted into war.

In the selection and arrangement of his mateirals Mr. Fite appears as a scientific historian. In coming to a statement of personal opinion he lapses into the traditional state of mind which finds classic expression in the Greek tragedy—man is a plaything of the gods; the thing that happens is a decree of fate. The reader of the book, however, will find abundant support for the more modern view that wrongdoing is not right nor is it inevitable.

World Organization as Affected by the Nature of the Modern State. By DAVID JAYNE HILL. (New York: Columbia University Press, 1911. Pp. x, 214.)

This work consists of eight lectures delivered before Columbia University, on the Carpentier Foundation, in the spring of 1911. The author's main object is to demonstrate "the peculiar adaptability of the modern state for entering into a world organization in the juristic sense." His method is historical and analytical. He traces the gradual evolution of the juristic idea of the State in international relations, and the progress in the better organization of those relations. The modern state, with its recognition of the rights of strangers within its bounds, and with some degree of concern for the welfare of foreign peoples, is contrasted with the former isolated and egotistical State, regarding exclusively the rights and interests of its own members. The author's analysis of fundamental political conceptions is not presented with sufficient precision to be given in brief here. His conclusion is that there are no international differences which are not justiciable according to ordinary principles of domestic jurisprudence, and that there are no inherent obstacles to the development of a society of states, formed on the basis of positive jural interrelations, and organized for the expression and impartial adjudication of laws embodying those relations.

Most readers will perhaps feel that the value of this work lies in its general tone—in the learned and thoughtful manner in which ideals are stated and supported, rather than in any contribution that is

made toward solving the specific problems of international conciliation. No new scheme of organization for the security of international peace is suggested. The author considers that substantial steps have been taken through The Hague conventions and that the problem of world organization needs now for its full solution only the addition of "a mutual guarantee, on the part of Sovereign States, that they will not resort to force against one another, so long as the resources of justice contained in these conventions have not been exhausted." Total disarmament is not suggested even as an ideal, the realization of which can be now predicted; and limitation of armament is looked upon rather as a probable result of the policies mentioned above, than as a primary end at present, though the author exposes the pernicious fallacy of the doctrine that competition in the enlargement of armaments is a reliable guarantee of peace.

These lectures will be of interest to the student of the history of political thought; for, in indicating the relations of various theories to the progress of the idea of international justice, illuminating settings are given to familiar doctrines of theorists whose pre-occupation was with the internal constitution of the State. However, in some cases, the association, as made by the author, is based on an interpretation with which many students will probably not agree. What seems an important example of this is his explanation of the significance (with respect to the conception of the State as a justiciable person) of Bodin's idea of the absolute character of sovereignty. Bodin regarded the absoluteness of the sovereign from the standpoint, on the one hand, of its relation to individuals and lesser associations within the State; and when he names the "right of war" as a characteristic and exclusive privilege of sovereignty, it is with the object of denying this right to non-sovereign communities, rather than of claiming complete moral irresponsibility for the state in international affairs. Bodin's admission that the sovereign is subject to the limitations of laws of nature (as well as divine laws) seems sufficient to make his doctrine not, as the author represents it to be, especially repugnant to projects for the peaceable settlement of international disputes.

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